A SERMON

Preached before

THE KING

AT

WHITE HALL

On Sunday *Nov.* 17. 1667.

BY

RICHARD ALLESTREE, D. D.

Chaplain then in Attendance.

Publiſhed by His Majeſtie's Command.

LONDON, 1755 1667 68

Printed by *J. Fleſher*, for *James Alleſtree* at the *Roſe* and *Crown* in *Duck-lane*, *Anno Dom.* 1667.

A

SERMON

Preached before

THE KING

AT

WHITE HALL

On Sunday [illegible]

RICHARD ALLESTREE, D. D.
Chaplain then in Attendance.

Published by His Majestie's Command.

LONDON,

Printed by J. Flesher, for James Allestree at the Rose and Crown in Duck-lane, Anno Dom. 1667.

S. James IV. 7.

Resist the Devil, and he will flee from you.

THESE words are easily resolv'd into two parts: the *first*, a Duty; and the *second*, to incourage the performance, an assurance of an happy issue in the doing it. The 1. the Duty in these words, *Resist the Devil*; the happy issue in those other, *he will flee from you.*

For the more practical and usefull handling of these parts, I shall endeavour to doe these three things.

1. View the Enemy we are to resist, *the Devil*; see his Strengths, and what are his chief Engines, his main instruments of battery, whereby he shakes, and does endeavour to demolish the whole frame of Vertue in mens lives, shatters and throws down all Religious, holy Resolutions, and subjects men to himself and Sin.

2. See what we are to doe in opposition to all this; and how and by what means we must *resist*.

3. Prove to them that do *resist*, the happy issue which the Text here promiseth.

First of the first.

Though no man can be *tempted*, (so as to be foil'd by the temptation) but *he that is drawn away by his own Lust, and enticed*, James I. 14. and all the blandishments of this world, all the wiles and artifices of the *Prince* and *God* of it, the *Devil*, are not
Ver. 15. able to betray one into sin, till his *own* [a] *Lust conceive* that sin, and *bring it forth*; Man must be *taken* first *in his own nets*, and *fall into that pit himself hath digg'd*, before he can become the *Devil's prey*: yet Satan hath so great an hand in this affair, that *the Tempter* is his *name* and *office*, Matt. IV. 3. and the warre which is now before us is so purely his,
Ephes. 6. 12. that we are said to fight [b], *not against flesh and bloud*, (those nests and fortresses of our own Lusts) *but against Principalities and Powers, against the Rulers of the darkness of this world, against spiritual wickednesses in high places*; that is, against the Enemy here in the Text, the *Devil*.

Now to bring about his ends upon us he hath several means. The first that I shall name is

Infidelity. With this he began in Paradise, and succeeded by it; for he had no sooner told the
Gen. III. 6. woman that she should [c] *not surely die*, and so made her *doubt of*, not *believe*, and consequently not *fear*, that

that which *God* had threatned, but *she took of the forbidden fruit, and she did eat, and gave it to her husband* too, *and he did eat*. Now if a Serpent siding with her inclination could so quickly stagger and quite overthrow her Faith; if she, because she *sees* and *likes* a pleasing Object, can, in mere defiance of her own assured conviction, when the *Revelation* look'd her in the face, and *God* himself was scarce gone out of sight, straight give credit to a *Snake*, that comes and confidently gives the lie to *God* her *Maker*, offers her no proof at all of what he says, but onely flatters her desires with promises and expectations of she knows not what, [a] *Ye shall not die, but ye shall be as Gods*; if in spite of Knowledge she turn Infidel so soon and easily: 'tis no great wonder if that Serpent do, at this distance from Revelation, prevail on men, whose conversation being most with Sense, (their satisfactions also consequently gratifying of their Sense) they do not willingly assent to any thing but that which brings immediate evidence and attestation of the Senses, which the objects of our Faith do not, (especially if it give check to and restrain those satisfactions, as those do;) on such men, I say, that do not care, nor use, in things that are against their mind, to apply the Understanding close and strongly to reflect on those considerations which should move

[a] Gen. III. 4, 5.

aſſent, and work belief. Conſiderations which I dare affirm, if with ſincerity adverted to, (if there be no improbity within to traſh their efficacy, no ſenſual inclination cheriſh'd that muſt hinder their admittance, as not being able to endure to lodge in the ſame breaſt with thoſe perſuaſions,) would make Disbelief appear not onely moſt *imprudent*, but a thing next to *impoſſible*. But in thoſe that give themſelves no leiſure, have no will thus to advert, 'tis not ſtrange if, *through Satan's arts*, in things of this remote kind they have onely *languid opinions*, which ſink quickly into *doubts*, and by degrees into flat *Infidelity*.

S. *Paul* does fetch the riſe of unbelief of Chriſtianity from hence, II Cor. IV. 3, 4. *If our Goſpel be hid, it is hid to them that are loſt*; *In whom the God of this world hath blinded their minds:* that is, If the Chriſtian Doctrine do not appear to be the truth of God to any, 'tis to obſtinate perſons onely, whom the Devil hath beſotted ſo with the advantages and pleaſures of this world, that their affections to theſe will not let the other be admitted. For,

That Carnal prejudice can caſt a miſt before the mind, or that a bright and glittering Temptation of this world may dazle it ſo as that it cannot ſee that which is moſt illuſtriouſly viſible, we have this demonſtration. Thoſe

Thoſe *Works* which *Chriſt* and his *Apoſtles* wrought, which made the whole *World*, that was *Heathen* then, ſo many *Millions* of ſuch diſtant Nations as could never meet together to conſpire an univerſal change in their *Religions*, made them yet agree to lay aſide their *dear Gods* and their *dearer Vices*, and doe that to embrace a *Crucified Deity*, a *God* put to a vile ignominious death, as one *worſe* then the *worſt of men*, and a *Religion* that was as much *hated*, counted as *accurſed* as that *God* of it, *He* and his *Doctrine* crucified alike, and a *Religion* too that had as great ſeverities in its *Commands* as in its *Perſecutions*, that did it ſelf *enjoyn* as hard and cruel things to fleſh and bloud as they that hated it *inflicted*, the *duties* and the *puniſhments* equally ſeem *executed* on its followers, and a *Religion*, whoſe performances had no retributions *here* but *fatal* ones, no otherwiſe *rewarded* but with *fire* and *faggot*, and whoſe *after-promiſes* were moſt *incredible*: Thoſe *Works* that could produce all this had certainly *omnipotent conviction* in them; ſure we are there muſt be *prodigie* of *Miracle* either in the *cauſes*, or in the *effect*. And yet the *Scribes* and *Phariſees* are not wrought on by them. Their carnal Prejudices would not be removed, not by the *Finger of God*: the mean and deſpicable, and, as to all their worldly expectations and affections, the unſatisfying condition

dition of our *Saviour*, had ſo clouded all his works, and their own pride ſo blinded them, that they could ſee no *argument* in *Miracle*.

Now 'tis the *Devil*, that *God of the World*, that hath the *power* of its *Glories*, and the *managery* of its *temptations*, who, by raiſing theſe affections, dazles ſo and blinds the minds of men, that they ſhould not believe. S. *Paul* affirms it: and 'tis plain that *Unbelief* is no one's *Intereſt* but *Satan*'s. For it is not *Man*'s. Not the *Vertuous* man's certainly: He's concern'd as much as Happineſs amounts to, to believe there is a *God*, whoſe *Cares* and *Providence watch* over him, whoſe *Ears* and *Arms* are *open* to him, whoſe *Bowells yearn* for him, whoſe *Bloud* did *purchaſe* him, whoſe everla'ting Bleſſedneſſes do await him. 'Tis *his* Intereſt to truſt that *Vertue*, which the World ſo ſcorns or pitties, was yet worthy *God* ſhould be *incarnated* to *teach* it, *die* to *purifie* us into it, and will *raiſe* us up again to *crown* it. Neither is this Unbelief *Man's real Intereſt*, abſtracting from theſe prejudices of Religion. For if it were *Man's real Intereſt*, then it were every man's wiſeſt courſe to purſue that Intereſt. But if every man did ſo, and ſhould perſuade himſelf into *Infidelity*, and that Religion and a Deity were but *dreams* or artifices, and ſo arrive ſo farr as to have *no fear of God*, nor *ſenſe of Honeſtie* or *Vertue*, the whole world

muſt

muſt needs return into the firſt confuſions of its *Chaos*: *Villany* and *Rapine* would have *right*. When thoſe Mounds are thrown down, there is nothing that can hinder but that *every* man may lawfully *break in upon* and *invade every thing*. There is no fence to guard thy *Coffers* nor thy *Bed*, no nor thy very *Breaſt*: rather indeed there can be *nothing* thine. This is, 'tis true, *Leviathan*'s *ſtate of Nature*; and 'tis ſo indeed with the *Leviathans* of Sea and Land, the wilde Beaſts of the Deep and of the Deſert. But to prevent the neceſſary and eſſential miſchiefs of this ſtate amongſt us Men, He will have Nature to have taught us to make *Pacts* and *Oaths*: but if there's no ſuch thing as *Vertue* or *Religion*, then there is no obligation to *keep* Pacts or Oaths. And *why* ſhould he obſerve them that can *ſafely* break them? *Here* it is indeed that Doctrine *ends*; to *this* their *Infidelity* does tend. And therefore 'tis no Intereſt of *States* or *Princes*. This the *Atheiſt* will confeſs; *Gods* and *Religions* were invented for the mere *neceſſities* of Governours, who could not be *ſecure* without thoſe higher Obligations, and theſe after-fears. And are they not *kind Subjects* then who, by promoting Atheiſm, labour to break down that fence which *themſelves* account *neceſſary*? Or are they not good rational Diſcourſers too, who labour to throw out a thing

as *falſe* and *vain*, becauſe 'tis *neceſſary*? So neceſſary ſure, that they who weaken theſe bonds of *Religion*, quite diſſolve thoſe of *Allegiance*, all whoſe Sinews are made of thoſe Sacred Ties, which if you untwiſt, the other Cords are burſt as eaſily as *threads of Cobweb*. Nay theſe Doctrines lay Principles that juſtifie *Rebellion* and *King-killing*. For if there's no ſuch thing as *Vertue* or *Religion*, then thoſe are no *Crimes*. And it is no wonder *Treaſon* hath been lov'd, when *Blaſphemy* hath been ſo. They that hear men *droll* on *God Almighty*, *raille* their *Maker*, and *buffoon* with *Him*, will quickly learn to ſpeak with little reverence of their *Superiours*. There's no *Kingdome* but the *Devil*'s that can have ſupport from *Infidelity*; 'tis the Intereſt of *that* indeed. His work goes more ſecurely on, when there are no religious apprehenſions to check it: *allow'd Vice* cannot be at eaſe if it but think thoſe things are true. It is the infinite concern of *Wickedneſs*, that the Laws of Vertue and Religion ſhould be onely *Spiders webs*, Snares for *innocent* and *leſſer* flies, while *venimous Spiders* can paſs ſafely through them, and the *Waſps* can burſt them; are Entanglements onely for the *weak*, the *Phlegmatick* and *Hypochondriack*: and that there ſhould be *no God* that can bring them to an after-reckoning. They that *flatter* and *betray*, that *hugg*, and then

trip

trip up, or that plot *villanies* and *ruines* under *fair* and *godly vizards*; muſt needs be unwilling to believe that there is one who * *tries the reins*, and *ſearches hearts*, and *that will render every one according to his works*. The *Drunkard*, who nor muſt nor can keep the *remembrance* of his Cups, cannot endure to apprehend he muſt be call'd to an *account* of them. The man whoſe Luſt prevents the Grave, that putrefies alive, and drops by piece-meal into rotten duſt ere he return to earth, muſt needs be loth that there ſhould be a Reſurrection, to collect the ſcatter'd, the foul atomes of his Sin and his Diſeaſe, and ſhew them at that dread Tribunal, before *God*, his *Holy Angels*, and *Mankind*. Such as theſe are the onely men that are *concern'd* againſt Religion. Here we ſee whoſe Intereſt ſuch promote who promote Infidelity. And truly 'tis ſo much the Devil's Intereſt, that by thoſe very meaſures that he weakens Faith, he ſtrengthens every ſort of Wickedneſs: by the ſteps and degrees of Infidelity men aſcend towards the heights of Sin: and when they have ſurmounted all Religious apprehenſions, then they are upon the Precipice of Vice. When the Floud-gates are removed, the Torrent muſt break impetuouſly. For what is there that can hinder? Nothing certainly, if *preſent Intereſt* be not able: But 'tis plain that *Thieves*,

* Jer. XVII. 10

and *Murtherers*, and *Rebells*, in fine, every one whom we *call Sinners*, do purſue that which they account their *preſent Intereſt*: that therefore, if there were no other, would not be ſufficient, ſince the Devil does make uſe of that to work with under Infidelity. *This* indeed he *batters*, makes his *ſpreading ruines* with: therefore S. *Paul* calls him

[a] Epheſ. II. 2. [a] Πνεῦμα ἐνεργῶν ἐν τοῖς υἱοῖς ἀπειθείας, *the ſpirit that works* in filiis diffidentiæ, ſaith the Vulgar: in the *unbelievers*, ſo it bears: in filiis inſuaſibilitatis, *in the men that will not be perſuaded to believe.* In theſe ἐνεργεῖ they are his ἐνεργούμενοι, *Poſſeſt* and *agitated* by *him*: 'tis *he ſpirits* what *they* doe: *their* actions are *his* incitations and motions: In ſumme, as to wickedneſs, they are mere *Demoniacks*. This therefore is his chief and the firſt Engine.

Joh. III. 36.

2. The ſecond Inſtrument by which he does demoliſh whatſoever hopes of Vertue we are built up to is *Want of Imployment*: and in order to this, he hath ſo far prevail'd on the opinions of the world, that they believe ſome ſtates of men not onely have no obligation to be buſied, but to have *no Calling* is eſſential to their *condition*; which is made more eminent upon this account that they have *no buſineſs*. Wealth, how great ſoever, if with an imployment or profeſſion, makes a man onely a more *gentile Mechanick*: But Riches and nothing to doe make

make a *Perſon of quality.* As if God had made that ſtate of men, far the moſt generous part of the whole kinde, and beſt appointed for the nobleſt uſes of the world, to ſerve no other ends but what the *Graſhoppers* and *Locuſts* do, to ſing and dance among the Plants and Branches, and devour the fruits; and Providence had furniſh'd them with all advantages of plenty for no better purpoſes. Such perſons think not onely to reverſe *God's Curſe*, and *In the ſweat of others faces eat their bread*, but reverſe *Nature* too; for *Job* ſaith, [a] *Man is born to labour, as the ſparks flie upwards*; in his making hath a principle to which *Activity* is as eſſential as it is to fire to *mount*; from which nothing elſe but force can hinder it: As if man did *doe violence* to his making when he did *doe nothing*; and it were his hardeſt work and preſſure, not to be imploy'd; it were like making *flame go downwards*. I am ſure, it is one of the buſieſt ways of doing *Satan's* work. Our Saviour in a Parable in the XII. Ch. of S. *Matt.* from the 43. v. ſaith, *When the unclean ſpirit is gone out of a man, he goeth through dry places, ſeeking reſt, and findeth none: Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth it empty, ſwept, and garniſhed. Then goeth he, and taketh with himſelf ſeven other ſpirits more*

[a] Job V. 7.

Ver. 44. 45.

wicked then himſelf, and they enter in and dwell there. Where, under the Similitude of a man caſt out of his habitation, who, while he wanders through none but deſert places ſeeking for a dwelling, he is ſure to meet with none; but if he finde an houſe that's empty, ſwept and garniſh'd, he hath found out not a receptacle onely, but an invitation, an houſe dreſt on purpoſe to call in and to detain inhabitants: He ſignifies, that when a Temptation of the Devil is repell'd, and himſelf, upon ſome working occaſion, by a reſolute act of holy courage thrown out of the heart; as he finds no reſt in this condition, every place is *deſert* to him, but the Heart of man is indeed *Hell* to him, for he calls it [a] *torment* to be caſt out thence, yea he accounts himſelf bound up in his eternal chains of [b] darkneſs, when he is reſtrain'd from working and engaging man to ſin; ſo, while he goeth to and fro, ſeeking an opportunity to put in ſomewhere, if he finde that heart from which he was caſt out, or any other heart, σχολάζοντα, (ſo the word is,) idling, not imploy'd or buſied, (ſo it ſignifies,) ſuch an heart is *empty*, *ſwept*, and *garniſh'd* for him, 'tis a dwelling that's dreſt properly to *tempt* the Devil, fitted to receive *him* and *his forces* too, prepar'd for him to *garriſon*, and make a *ſtrong hold* of, whence he cannot be remov'd; *for he takes unto him ſeven other*

[a] Matt. VIII. 29.
[b] Luk. VIII. 31.

other ſpirits more wicked then himſelf, and they enter in and dwell there. No doubt they are the *Patron-Guardian ſpirits* of the ſeven deadly ſins, their *Tutelary Devils.* Some of thoſe good qualities that are the attendants of Idleneſs you may finde decypher'd in the Scripture. S. *Paul* ſays, when people [a] *learn to be idle,* they *grow tattlers, buſie-bodies, ſpeaking things which they ought not.* 'Tis ſtrange that Idleneſs ſhould make men and women *buſy-bodies,* yet it does moſt certainly in other folks affairs. *Faction,* then which nothing in the world can be more reſtleſs, is nurſt by it. Where are States ſo cenſur'd, ſo new-modell'd, as at certain of our *Refectories,* places that are made merely for men to ſpend their time in which they know not what to doe with? At thoſe Tables our Superiours are diſſected; Calumny and Treaſon are the common, are indeed the more peculiar entertainments of the places. In fine, where perſons have no other employment for their time but *talking,* and either have not ſo much Vertue as to finde delight in talking good things, or not ſo much skill as to ſpeak innocent recreation, there they *talk of others, cenſure,* and *back-bite,* and *ſcoffe.* This is indeed the onely *picquant* converſation; *Gall* is *ſawce* to all their entertainments: and that you may know theſe things proceed from that *old Serpent,* they doe nothing.

[a] 1 Tim. V. 13.

nothing else but *hiss* and *bite*. 'Tis the [a] *poison of Asps that is under their lips* which gives *relish* to their discourses; 'tis the *sting* that makes them *grateful*, *venine* that they are *condited* with.

Rom. III. 13.

More of the brood of this want of Imployment you may finde at *Sodome*; namely, *Pride* and *Luxury*: for saith *Ezekiel*, [b] *This was the iniquity of Sodome*; *Pride, fulness of bread, and abundance of Idleness, was in her and in her daughters*. And indeed the idle person could not possibly know how to passe his hours, if he had not *Delicacies* to *sweeten* some, *Wine* to *lay* some *asleep*, and the solicitous deckings of *Pride* to take up others: But the studious gorgings of the inside, and the elaborate trimmings of the outside, help him well away with them.

Ezek. XVI. 49.

Good God! that for so many hours my morning eyes should be *lift up* to nothing but a *Looking-glass*! that that thin *Shadow* of my self should be my *Idol*, be my *God* indeed, to which I pay all the devotions I perform! And when with so much care and time I have array'd and marshall'd my self, that I should spend as much more too in the complacencies of viewing this! with eager eyes and appetite surveying every part, as if I had set out, expos'd them to my self alone, and onely dress a prospect for my own sight! and since Nature, to my grief,

grief, hath given me no eyes behinde; that I ſhould fetch reliefs from Art, and get vicarious ſight, and ſet my back parts too before my face, that ſo I may enjoy the whole ſcene of my ſelf! And why all this? for nothing but to ſerve vain *Oſtentation*, or negotiate for *Luſt*, to dreſs a *Temptation*, and ſtart *Concupiſcence*. And that the half of each day ſhould be ſpent thus! the beſt part of a reaſonable creature's and a Chriſtian's life be laid out upon purpoſes ſo farr from Chriſtian or reaſonable!

And truely *Luxury* will eaſily eat the remainder up, that ſure companion of Idleneſs. For when the *Iſraelites* were in the Wilderneſs, where they could not *eat* but by *Miracle*, and the *Rock* muſt give them *drink*; yet, having no imployment, they *made Feaſts*: [a] *They ſate down to eat and drink, and roſe up to play.* Nor would eating to the uſes of their *nature* ſerve them, but they muſt have entertainments for their wantonneſs. Had they been imploy'd to get their bread, their labour would have made their morſells ſweet: but ſince *God*, as the Wiſe-man ſaies, *ſent them from Heaven bread prepar'd without their labour*, they muſt have varieties to ſweeten it; they require *him* to [b] *prepare a Table* alſo *in the wilderneſs*, and furniſh them with choice. And although they had the *food of Angels*, [c] *able to content every man's delight, and agreeing to*

[a] Exod. XXXII. 6.

[b] Pſal. LXXVIII. 19. 25.

[c] Wiſed. XVI. 20, 21.

 every

every taſt, and ſerving to the appetite of the eater, it temper'd it ſelf to every man's liking, and what could they fanſy more? the latitude of creatures, the whole Univerſe of Luxury could doe nothing elſe; in every ſingle morſell they had ſorts, Variety, all choice; as if that *Deſert* had been *Paradiſe*, that *Wilderneſs* the *Garden of the Lord*: Yet ſo coy is Idleneſs, ſo apt to nauſeate, that they abhor the conſtancy of being pleas'd. And though they were not ſated neither, [a] *he that gather'd much had nothing over*, onely *to his eating*, God as well providing for their *Health* and *Vertue*, as *neceſſity*, and dieting their *Temperance* as he did their *hunger*: yet their very *liking* does grow *loathſome* to them. When their bodies were thus excellently well provided for, having no imployment, nothing to take up their *minds* and entertain their *Souls*, they require [b] אכל לנפשם *meat for their Souls*, meat not to ſerve the uſes of their *bodies*, but to feed their *fancies*, their extravagant *minds*. Thus *Idleneſs* requires to be *dieted*. And all this but to pamper and feed high mens inclinations, ſo to make Temptations *irreſiſtible*, and by conſequence *Vice neceſſary*.

[a] Exod. XVI. 18.

[b] Pſal. LXXVII. v. 18.

It were eaſie to recount more of thoſe ways by which the Devil does make uſe of mens *want of Imployment* to debauch their lives, and ruine all the hopes of Vertue in them. S. *Jude* finds more of its

effects

effects at *Sodome*: [a] *They gave themselves over to Fornication, and went after other flesh, and are set forth for an example, suffering the vengeance of eternal fire.* Indeed these are most certain consequents of not being imploy'd: *Quæritur Ægysthus*— is too known an instance: and [b] *great, Holy David* is another. But its dire influence is sufficiently visible in that which it rain'd down upon those Cities. Since it did fulfill the guilt of *Sodome*, and made *Heaven* furnish *Hell* for it, and *God* himself turn Executioner of *fire* and *brimstone* to revenge it; this shall serve to prove it is one of the Devil's Master-pieces.

[a] Ver. 7.

[b] II Sam. XI. 1, 2.

3. Next succeed his [c] *fiery darts*, as S. *Paul* calls them, namely, *Persecutions*, or *Calamities* of any kind: which he manageth either by inflicting pressures; and he was so confident of the force of these, that he did tell *God* he would make [d] *Job curse him to his face* with them: or if he find men in necessities and pressures, then by tempting them to get from under them by methods which he shall direct; and he had such assurance of the strength of this Temptation, that by it he try'd our Saviour, to find out whether he were the [e] *Son of God* or no, believing none but he that was so would be able to resist it.

[c] Ephes. VI. 16.

[d] Job I. 11.

[e] IV. Matt. 3.

Indeed the trials are severe which this Temptati-

on does preſent, to draw men from their Duty, and to overcome their Conſtancy: whether it ſolicite by inflicting puniſhment, (as on the Mother and her Children, II *Maccab.* VII.) or by offering to withdraw it, if they will ſubmit to their unlawfull terms, (and ſo they try'd her youngeſt ſon there, ver. 24.) or at leaſtwiſe by ſome feigned act, ſome ambiguous words or practices, will pretend compliance, (ſo they dealt with *Eleazar*, Chap. VI. 21. whom they would have had to bring fleſh of his own proviſion, ſuch as he might uſe without offence, and ſo onely ſeem to eat forbidden meat.) Each of which is as great a trial alſo, and to ſtand againſt them reckon'd up amongſt as vigorous acts of Faith, as thoſe that held out in the greateſt tortures perſecuting malice could invent: *Heb.* XI. 37. *They were ſton'd, ſawn aſunder, were tempted.*

Now to fetch an inſtance of the ſad ſucceſs of theſe, I ſhall not need to go ſo farr as to thoſe Perſecutions of *Antiochus:* nor thoſe of the *primitive times of Chriſtianity*; when they had no other choices but theſe, to deliver up their *Bibles* or their *Lives*; either to *ſacrifice* to *Idols*, or at leaſt procure a *Ticket* which ſhould certifie that they had done it, or to be themſelves an *Holocauſt*, and give thoſe Idols a *Burnt-offering* with their *martyr-flames.* Which made the *Traditores*, *Lapſi*, the *Thurificati* and the *Libel-*

Libellatici to be ſo numerous. Through God's bleſſed mercy there is no uſe of ſuch inſtances, as there is no fear of ſuch a trial; 'tis not death to be a Chriſtian now: For if the *Son of man* or *Satan*'s ſelf ſhould come to try us at thoſe rates, 'twere a great doubt whether the one or other would [a] *find Faith upon the earth*; whether they would ſacrifice a *life* to our Religion, who are not content to ſacrifice a little *intereſt* or *pleaſure* to it; whether they are likely to [b] *reſiſt unto bloud fighting againſt ſin*, who will not reſiſt to *tears* nor *ſober reſolutions*. Alas! what Religion ſhould we be of, if God ſhould raiſe a *Diocletian*, come to tempt us with the *fiery trial? Martyrs* as we are to nothing but our *Paſſions* and our *Luſts*! Nor ſhall I produce more known and near experiences, when, by reaſon of ſuch *ſtorms* of Perſecution, men *made ſhipwreck*, if not *of their Faith*, yet of good Conſcience. When by order or permiſſions of Providence they were brought to ſuch a ſtreight, that either they muſt let goe their *poſſeſſions* or their *honeſty*, acting againſt Principles, and conſcience of Duty; I ſhall not remember, how, when *God* did ſhake his angry hand thus over them, they fled to the *Devil*'s kindneſs, and made *Hell* their refuge, to ſave them from their *Father's rod:* how they grew ſo *Atheiſtical*, as to believe a Perjury or other crime greater ſecurity,

[a] Luke XVIII. 8.

[b] Heb. XII. 4.

that would preſerve their ſelves and their condition better then all God had promis'd; were ſuch *infidels*, that they did rather truſt their being here to the commiſſion of a ſin, then to the Providence and the Engagements of the Almighty. For indeed what need I inſtance in theſe greater caſes, where the trial was ſo ſharp, as not to offer any eaſier choice then this, either to part with *Conſcience* or with *all they had?* God knows, we find leſs Intereſts will doe: The Devil by no more then this, driving the *Gadarens ſwine* into the Sea, was able to drive *Chriſt* out of their coaſts. You have the ſtory VIII. *Matt.* from the 28 ver. A legion of thoſe evil ſpirits did poſſeſs two men; and finding *Chriſt* would caſt them out, and by that Miracle ſo farr ſhew forth his power, that in probability the whole Countrey would believe on him, they fall upon this project to prevent it; they beſought him, if he would caſt them out, to ſuffer them to goe into an herd of ſwine there feeding; hoping by deſtroying them to incenſe the owners againſt *Chriſt:* and, to try them, he permitted this. The poſſeſs'd ſwine ran violently down into the Lake, and periſh'd. Now a man would think the virulency of theſe Devils, which were ſo deſtructive when they were at liberty and not reſtrain'd, would have endear'd the mercy that had caſt them out of the poor men, and came

to

to diſpoſſeſs the Countrey of them; and that their aſtoniſhment at ſo great a Miracle would poſſeſs them all with reverence and belief of him; and that they would therefore ſeiſe and poſſeſs him alſo, and not let the mercy goe: But, on the contrary, the whole City and Countrey came out to meet *Jeſus*, and, in conſideration of the loſs of their ſwine, deſire him to depart out of their coaſts. Lo here an equal enemy to *Chriſt* and all his Miracles, that was indeed too hard for them. The Senate of Hell had no project to keep out Religion like to this, to make Religion thwart an Intereſt. Rather no Chriſtianity then loſe an Earthly ſatisfaction by it: *Rather have the ſwine then Chriſt himſelf.*

4. But if he chance to fail in this Aſſault, (as by our Saviour he was beaten off) he hath yet a Reſerve, in which he places his laſt, ſtrongeſt confidence; with which he ventured to charge *Chriſt*, when it is probable he knew He was the *Son of God.* [a] *He takes him up into an high mountain, and ſhews him all the Kingdomes of the earth in the twinkling of an eye, and the glory of them, and ſays, All theſe things will I give thee.* He thought it was impoſſible for ſuch a proſpect not to make impreſſion on the appetite, raiſe ſome deſire, or ſtir one Covetous or Ambitious thought: which if it could but doe, he made no ſcruple then to clog the

[a] IV. Matt. 8, 9.

Gift

Gift with ſuch conditions as that there, *All theſe things will I give thee, if thou wilt fall down and worſhip me.* 'Tis ſaid indeed, the [a] *Covetous man is an Idolater:* and here we ſee the *God* he does doe *homage* to, and *worſhip.* The *Devil* does require, that thoſe whom he gives wealth to, (now 'tis *he* that gives it to the *Covetous*, to all indeed that get it with *injuſtice* or with *greedineſs*;) he requires, I ſay, that theſe ſhould pay all their Religion to Himſelf: and the *Ambitious*, in however high a place he ſets them, muſt *fall down to him.* And truly theſe two diſpoſitions can give worſhip to no other God but ſuch an one as is [b] *Abaddon*, the Deſtroyer of Mankind. For all the great Commotions of the world, all thoſe Convulſions that tear Provinces and Empires, all Seditions and Rebellions, with thoſe armies of iniquities that attend them, and that wage their deſigns, which are upheld by legions of villanies as well as men, all the Diſturbances of States and Church, are but attempts of Covetous and Ambitious ſpirits, men that are unſatisfied with their condition, and deſire a change, and care not how they compaſs it: they can charge through ſeas of bloud and ſin, over the face of men and Conſcience, to get out of that condition, which they therefore are not well content with, becauſe ſomething they like better beckens their ambitious and

their

Eph. V. 5.

Revel. IX. 11.

their covetous desires. Would you see what one of these will venture at? When *Christ* our Saviour was to be betray'd, when a Person of the Godhead was to be deliver'd up and crucified, the Devil had no passion to imploy on that design so fit as the *desire of getting money*; and when that desire was once entertain'd, we see he enters [a] *really* in *person*, and *possesses* such a soul; and when he is there, he designs no farther but to warm and stir that passion: 'tis sufficient fruit of his *possession*, he hath done enough in such an heart wherein he *dwells*, if he but keep alive that desire of money: for he knows that will make the man adventure upon any guilt; for it made *Judas* undertake to betray *Christ*. And as for the other passion which the Devil did design the glories of his prospect to give fire to, though he could not stir it in our Saviour, yet he knew it vanquisht him himself when he was *Angel*. What height is there which *Ambition* will not flie at, since it made this Spirit aim at an equality with the [b] *Most High*? Heaven it self was not sufficient to content him, while there was a God above him in it. And since this affection peopled Hell with *Devils*, 'tis no wonder if it people Earth with *Miseries* and *Vices*.

[a] John XIII. 2, 27.

[b] Isa. XIV. 14.

5. The remaining Trial with which Satan did assault our Saviour, when he tempted him with

[a] *Scri-*

[a] IV. Matt. 4. [a] *Scripture* and *God's Promiſes*, and ſought to *ruine* him with his *own Priviledges*: with that alſo

6. His being a *lying ſpirit in the mouth of all the Prophets*; by which long ago he did deſtroy an *Ahab*, in the I *Kings* XXII. 22. But ſince by ſad experience we know, he ruin'd the beſt *King*, pureſt *Church*, and moſt flouriſhing *State*, by the ſame ſtratageme. But theſe, with thoſe other which [b] Eph. VI. 11. S. *Paul* does call his [b] *wiles*, I muſt omit; ſufficient hath been ſaid already to inforce the neceſſity of *reſiſting*, which is the *Duty*, and the next conſiderable.

Reſiſt the Devil: that is, do not you conſent to his Temptations: for there is no more requir'd of [c] II Tim. II. 26. us, but this onely, not to be willing to be [c] *taken*, and *led captive by him*. For let him *ſuggeſt*, *incite*, *aſſault* and *ſtorm* us, no impreſſion can be made upon us till we *yield*, and till we *give conſent* no hurt is done. It is not here as in our other warrs: In thoſe no reſolution can ſecure the victory, but notwithſtanding all reſiſtence poſſible, we may be vanquiſht; yea, ſometime men are overpreſt and die with conquering, and the Victor onely gains a Monument, is but buried in the heaps of his ſlain Trophies. But in theſe warrs with the *Devil*, whoſoever is *unwilling* to be vanquiſht, *never can* be: for he muſt firſt *give conſent* to it, and *will* the ruine:

for

for men do not ſin *againſt their wills.* Onely here we muſt diſtinguiſh betwixt *Will*, and then *Velleity* and *Woulding*. For let no man think when he commits deliberate iniquity with averſeneſs and reluctancy of mind, allows not what he does, but does the evil that he would not, what he hates that he does; that this is not to be imputed to the Will, that in this caſe he is not willing, but here the *ſpirit is willing, but the fleſh is weak*, and yields through mere infirmity: For, on the contrary, the Devil finds the fleſh ſo ſtrong in this caſe, that with it alone he does aſſault the mind, and breaks through its reluctancies and averſations, bears down all its reſolutions, triumphs over all that does pretend to *God* or *Vertue* in him. Where 'tis thus, let no man flatter or perſuade himſelf he *does what he would not*, when it is plain he does impetuouſly *will the doing it.* Let him not think that he *allows not*, but *hates* that which he does; when it is certain, in that moment that he does commit, not to *allow* that which he does *reſolve* and *pitch upon* and *chuſe*, to *hate* what with *complacency he acts*, or to *doe* that *unwillingly* which he is wrought on by his own *concupiſcence* to doe, and by his *inward incitations*, by the mutiny of his *own affections*, which the Devil raiſes, and when it is the mere *height* and *prevalencie of his appetite* that does make him doe it, (as it

muſt be where there is reluctancy before he doe it, his deſires and affections there are evidently too ſtrong for him,) or at laſt, to *hate* the *doing* that which 'tis his *too much love* to that makes him *doe*; are all impoſſibilities, the ſame things as to *will againſt the will, deſire againſt appetite.* But do but keep thy ſelf ſincerely and in truth from being willing, and thou muſt be ſafe: For God expects no more but that we ſhould not voluntarily yield to our undoing. He hath furniſht us with his own compleat armour for no farther uſes of a warre, but to encourage us to *ſtand*. [a] *Take unto you the whole armour of God, that ye may be able to ſtand againſt the wiles of the Devil:* and again, *Put ye on the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand.* There is no need to doe more then this, not to be willing and conſent to fall; for no man can be beaten down but he that will fall.

[a] Eph. VI. 11. 13.

It were very eaſie for me to preſcribe you how to fortifie againſt thoſe Engines of the Devil's battery which I produc'd to you. But that I may not ſtay upon particulars, directing thoſe whom he prevails upon through *want of imployment* to find out honeſt occaſions not to be idle; (and here it is the moſt unhappy thing in the whole world, for any man to be neceſſitated to be vicious by his having

ving nothing elſe to doe, and becauſe, while the world accounts it a *Pedantick* thing to be brought up by rules and under diſcipline, he cannot learn how to imploy himſelf to his advantage) to paſs by theſe, I ſay, the univerſal ſtrength againſt this enemie is *Faith*. [a] *Your adverſary the Devil, like a roaring Lion, goeth up and down ſeeking whom he may devour; whom reſiſt ſtedfaſt in the Faith.* And that not onely as it fruſtrates all that he attempts by means of *Infidelity*, but it alſo [b] *quenches all his fiery darts*; whatſoever bright Temptation he preſents to draw us from our Duty, or whatever fiery triall he makes uſe of to affright and martyr with. For the man whoſe Faith does give him [c] *evidence* and *eye-ſight* of thoſe bleſſed Promiſes *eye hath not ſeen*, and gives [d] *ſubſtance, preſent ſolid being* to his *after hopes*, and, whoſe heart hath ſwallow'd down thoſe happy expectations which *have never entred in the heart of man to comprehend*; what is there that can *tempt* or *fright* him from his ſtation? To make all that which Satan gave the proſpect of prevail on ſuch a Soul, the *Kingdoms of the earth* muſt out-vie *God's Kingdome*, and their *Gauds* out-ſhine his *Glory*, and the *twinkling of an eye* ſeem longer then *Eternity*: for nothing leſs then theſe will ſerve his turn, all theſe are in his expectations. Or what can fright the man whoſe heart is

[a] 1 Pet. V. 9.

[b] Eph. VI. 16.

[c] Heb. XI. 1.

[d] ὑπόστασις. Heb. XI. 1

ſet above the ſphere of terrours? who knows calamity, how great ſoever, can inflict but a more ſudden and more glorious bleſſedneſs upon him; and the moſt deſpiteful cruel uſage can but perſecute him into Heaven. 'Tis eaſie to demonſtrate that a Faith and expectation of the *things on earth*, built upon weaker grounds then any man may have for his belief of *things above*, hath charg'd much greater hazards, overcome more difficulties then the Devil does aſſault us with. For ſure none is ſo *Scepticall*, but he will grant that we have firmer grounds to think there is *another world* in Heaven, then *Columbus* (if he were the firſt Diſcoverer) had to think there was *another Earth*; and that there are far richer hopes laid up there in that other world, for thoſe that do deny themſelves the ſinful profits and the jollities of this, and force them from their inclinations, then thoſe Sea-men could expect who firſt adventur'd with him thither. For they could not think to gain much for themſelves, but onely to take ſeiſin of the Land (if any ſuch there were) for others covetous cruelty; could get little elſe but onely *richer graves*, and to lie *buried* in their *yellow earth*. Nor are we aſſaulted in our voyage with ſuch hazards, as they knew they muſt encounter with; the *path of Vertue* and the *way to Heaven* is not ſo beſet with difficulties as theirs was;

was; when they must cut it out themselves through an unknown new world of Ocean, where they could see nothing else but swelling gaping Death, from an abysse of which they were but weakly guarded, and remov'd few inches onely: and as if the dangerousest shipwrecks were on shore, they found a Land more savage and more monstrous then that Sea. Yet all this they vanquisht for such slender *hopes*, and upon so uncertain a *belief*. A weak Faith therefore can doe mighty works; greater then any that we stand in need of to encounter with our enemy: It can remove these mountains too; the golden ones that Covetousnes and Ambition do cast up: yea more, it can remove the *Devil* also, for if you *resist* him *stedfast in the faith*, he *flies*, which is the *happy Issue*, and my last part.

Resist the Devil, and he will flie from you. And yet it cannot be deny'd but that sometimes when the *messenger of Satan* comes to *buffet*, though S. *Paul resist* him with the strength of *Prayer*, (which when *Moses* manag'd he was able to prevail on *God* himself, and the *Lord* articled with him, that he might be [a] *let alone*,) yet he could not beat off this assailant, II *Cor.* XII. 7, 8, 9. When God, either for prevention, as 'twas there, *v.* 7. or for exercising or illustrating of Graces, or some other of his blessed ends, gives a man up to the assaults

[a] Deut. IX. 14.

of

of Satan, he is often pleaſed to continue the temptation long; but in that caſe he does never fail to ſend aſſiſtences and aids enough againſt it. *My grace is ſufficient for thee*, ſaith he to S. *Paul* there. And when he will have us tempted for his uſes, (if we be not failing to our ſelves) he does prevent our being overcome; ſo that there is no danger on thoſe Trials from their ſtay. But yet it muſt not be deny'd but that the Devil does prevail ſometimes by importunacy, and by continuance of Temptation; ſo that *Reſiſtence* is not always a *Repulſe*, at leaſt not ſuch an one as to *make him draw off* and *flie*. It is not ſtrange to find him ſiding with a *natural inclination*, with the *bent of Conſtitution*, ſtill preſenting Objects, laying Opportunities, throwing in Examples, and all ſorts of invitation, always preſſing ſo, that when a man hath ſtruggled long he does grow weary of the ſervice, not enduring to be thus upon his guard perpetually, watching a weak heart which ſtrong inclinations, buſie Devils do lay ſiege to; and ſo growing ſlack and careleſs, he is preſently ſurpriſ'd: or elſe, deſpairing that he ſhall be always able to hold out, lays hold upon a tempting opportunity, and yields; by the moſt unreaſonable and baſeſt cowardice that can be, yields, for fear of yielding; leſt he ſhould not hold out, he will not, but gives up; and puts himſelf into that

that very miſchief which he would avoid, merely for fear of coming into it. For which fear there is no reaſon neither: for 'tis not here as in our other Sieges, where, if it be cloſe, continuance muſt reduce men to neceſſity of yielding, ſtrengths and ammunitions will decay, proviſions fail, and, if the Enemy cannot, their own hunger will break through their walls, make avenues for conqueſt, time alone will take them; but in theſe Spiritual Sieges, one Repulſe inables for another, and the more we have reſiſted, the Temptation is not onely ſo much flatter, and more weak and baffled, but the inward man is ſtronger; Victory does give new forces, and is ſure to get in freſh and ſtill ſufficient ſupplies. For [a] *God giveth more grace*, ſaith S. *James*: and, [b] *they ſhall have abundance*, ſaith our Saviour. So that where the Devil after ſeveral repulſes ſtill comes on with freſh aſſaults, we may be ſure he does diſcern there is ſome treacherous inclination that ſides with him: and although the man refuſe himſelf the ſatisfaction of the ſin, he ſees he hath a minde to it, his refuſalls are but faint, not hearty; though he ſeem afraid to come within the quarters of the Vice; he keeps, it may be, correſpondence with the incentives to it, entertains the opportunities, plaies with the objects, or at beſt he does not fortifie againſt him. Now this gives the Tempter hopes, and in-

[a] Jam. IV. 6.
[b] Matt. XXV. 29.

vites his assaults, and does expose the person to be taken by him.

But where he sees he is resisted heartily, his offers are received with an abhorrency, discerns men are in earnest, watch to avoid all opportunities and occasions, and prepare, and fortifie, and arm against him, there he will not stay to be the *triumph of their Vertue*. We may know this by his *Agents*, those that work *under the Devil*, whom he hath instructed in the *mysteries of waging his Temptations*. Where they are not like to speed, (and as to this they have *discerning spirits*,) they *avoid*, and *hate*, and *come not near*, but study *spite* and *mischief* onely there. The intemperate men are most *uneasie* with a person whom they are not able to engage in the debauch; the *rudeness* and *brutality* of their excesses are not so offensive to the sober man, as his *stayd Vertue* is to them; they do not more avoid the crude egestions, shamefull spewings of their overtaken fellows riot, then they do the shame and the reproch that such a man's strict conversation casts on them, which does in earnest make them look more foul and nasty to themselves. In fine, every sinner shuns the company of those whom he believes Religious in earnest; 'tis an awe and check to them; they are afraid, and out at it, as their *Great Master* also is, who when he is resisted must be overcome: and

as

as they that are beaten have their own *fears* alſo for their enemies, which are ſure to charge cloſe, put to flight, chaſe and purſue them; ſo it ſeems he alſo is afraid of a ſincere and hearty Chriſtian, for he flies him: ſo he did from *Chriſt*, IV. *Matt.* ver. 11. and ſo the Text aſſures, If you *reſiſt* him, *he will fly from you.*

And now, although we all did once *renounce the Devil and his works*, were liſted Souldiers againſt him, took a *Sacrament* upon it, and our Souls, the immortality of life or miſerie, depend upon our being true and faithfull to our ſelves and oaths, or otherwiſe; nor is there more requir'd of us but *reſolution* and *fidelity*, onely not to be *conſenting* to our Enemies conqueſt of us, not to will captivity and ſervitude: Yet as if, in mere defiance of our vows and intereſts, we not onely *will'd* the ruine, but would *fight for it*, we may find, in ſtead of this *reſiſting* of the *Devil*, moſt men do [a] *reſiſt the Holy Ghoſt*; *quench* not *the* [b] *fiery darts of Satan*, but the [c] *Spirit* and his flames, by which he would enkindle love of God and Vertue in them. If he take advantage of ſome warm occaſion to inflame their courage againſt former folies, heat them into reſolutions of a change; as ſoon as that occaſion goes off, they put out thoſe flames, and choak theſe heats until they die. If he come in his *ſoft whiſpers*, ſpeak

[a] Acts VII. 51.
[b] Epheſ. VI. 16.
[c] I Theſſ. V. 19.

close to the heart, suggest, and call them to those joys of which himself is *earnest*; to all these they shut their ears, can hear no whispers, are not sensible of any sounds of things at such a distance, *sounds* to which they give no more regard, then to things of the same extravagance with the *Musick of the Spheres*. Nay, if he come with his more active methods, as the *Angels* came to *Lot*, send *mercy* to allure and [d] *take them by the hand*, as they did, to invite and lead them out of *Sodome*; if that will not, *judgements* then to *thrust them out*, as they did also, come with *fire* and *brimstone* to affright them; they not onely, like the men of *Sodome*, do attempt a [b] *violence and rape upon those very Angels*, but they really debauch the mercies, and profane the judgements, having blinded *their own eyes*, that they might see no *hand of God* in either: using thus unkindly all his blessed methods of reclaiming them, till they have [c] *grieved him* so that he forsake and leave them utterly. As if they had not heard that when the *Holy Spirit* is thus forc'd away, the *evil spirit* takes his place, I *Sam.* XVI. 14. As if they knew not that to those who *close their eyes* and *stop their ears* against the Holy Spirit's motions, till they are grown *dull of hearing* and *blind* to them, God does send a *spirit of slumber, that they should not see nor hear*; and that for this dire reason, *that they may not be converted*,

Gen. XIX. 16.

Ver. 4, 9.

Ephes. V. 30.

nor

nor be sav'd. Five times he affirms it in the *Scripture!* Yea, once more, in words of a *sad Emphasis*, II Thes. II. 12, 13. *He sends them strong delusions that they may believe a ly, that they all may be damn'd who believe not the truth, but have pleasure in unrighteousness:* and that, *because they received not the love of the truth, that they might be sav'd.* Blessed God! Is it so easie for such sinners to *believe* and be *converted*, that thy self shouldst interpose to hinder it, and hide the possibilities of mercy from their eyes, that they may never see them, nor recover! What can then become of those for whom God does contrive that they shall not escape? when instead of those bowels that did make him [b] *swear he would not have the sinner die, but would have him return and live*, he puts on so much indignation at such sinners, as to take an order they shall not repent, and take an order that they shall be damn'd.

[a] Isa. VI. 9. Matt. XIII. 14, 15. Joh. XII. 40. Act. XXVIII. 26. Rom. XI. 8.

[b] Ezek. XXXIII. 11.

And yet all this is onely to those men, who, being *dull of hearing* the suggestions of the Spirit, and not willing to give entertainment to his holy motions, *grieve* him so, that they repell and drive him quite away; and so by *consequence* onely make way for the Devil: Whereas there are others that *directly call* him, *force* him to them, *ravish* and *invade* occasions to serve him. Some there are

that *ſtudy* how to *disbelieve*, and with great labour and contrivance *work* out *arguments* and *motives* to perſuade themſelves to *Atheiſm*: Others *practiſe*, *diſcipline*, and *exerciſe* themſelves to be engag'd in *Vice*. Some *dreſs* ſo as to *lay baits*, *ſnares*, to *entrap Temptation*, that they may be ſure it may not paſs them: Others *feed high*, to *invite*, and *entertain* the *Tempter*, doe all that is poſſible to make him come, and to aſſure him that he muſt prevail, when they have made it moſt impoſſible for themſelves to ſtand and to *reſiſt*.

Some there are indeed whom he does not overcome ſo eaſily, but is put to *compound* with them, takes them upon *Articles*: for when he would ingage them to a ſin to which he ſees they have great *inclinations*, with ſome *fears*, he is fain to perſuade them to *repent* when they have done; to lay hold upon the preſent opportunity, and not let the ſatisfaction eſcape them, but be ſorry after, and amend. For where theſe reſolutions of Repentance uſher in tranſgreſſion, there we may be ſure it is the Devil that ſuggeſts thoſe reſolutions. But if he can get admittance once thus, by prevailing with a perſon to receive him upon purpoſes of *after-Penitence*; he is ſure to proſper ſtill in his attempts upon the ſame condition: for Repentance will waſh out another ſin, if he commit it;

and ſo on. And it is evident that by this very train he does draw moſt men on through the whole courſe of ſin and life: for never doe they, till they ſee themſelves at the laſt ſtage, begin repenting. When they are to grapple with *Death's forces*, then they are to ſet upon *reſiſting of the Devil:* and when they are grown ſo weak that their whole ſoul muſt be employ'd to muſter all its ſpirits, all their ſtrength, but to beat off one little ſpot of phlegm, that does beſiege the *avenues of breath*, the *parts of life*, and *ſally* at it, and *aſſault* it, *once*, *again*, and a *third*, *many times*, and yet with all the fury of its might cannot break through, nor beat off that little clot of ſpittle; when it is thus, yet then are they to [a] *wreſtle* with, and conquer *Principalities and Powers, all the Rulers of the utter darkneſs* [b], *pull down the ſtrong holds of* ſin within, *caſt down imaginations, and every high thing that did exalt it ſelf againſt the knowledge of God, and bring into captivity every thought to the obedience of Chriſt*; and with thoſe feeble hands that they are ſcarcely able to lift up in a ſhort wiſh, or prayer, they muſt doe *all this, reſiſt the Devil*, and take Heaven by force.

[a] Eph. 6. 12. [b] II Cor. X. 4, 5.

Now ſure to put it off to ſuch a fatal ſeaſon is a purpoſe of a deſperate concern. In God's Name let us ſet upon the doing it while there is ſomething left of *Principle* and vigour in us, ere we have ſo

griev'd

grieved God's Spirit, that he do resolve to leave us utterly, and before the Devil have so broke us to his yoke, that we become content and pleas'd to doe his drudgery. We deceive our selves if we think to doe it with more ease when Constitution is grown weaker; as if then Temptations would not be so strong: for the Habits will be then *confirm'd*, Vice grown *Heroicall*, and we wholly in the [a] *power of Satan*, dead and senseless under it, not so much as stirring to get out. But if we strive before he have us in his clutches, we have an enemie that can vanquish none but those who consent to, and comply and confederate with him, those that will be overcome: so that if we resist, he must be conquer'd; and Temptations must be conquer'd too, for *He will flie*, and then by consequence must cease to trouble and molest us. This is the sure way to be rid of Temptations, to put to flight the great *Artificer* and *Prince* of them, subdue and overcome *Him* and *our selves*: *To* [b] *him that overcometh thus Christ will grant to sit with him on his Throne, as He also overcame, and sat down with his Father on his Throne.* To which, &c.

Act. XXVI. 18.

Rev. Hist. 1.

FINIS.

220118